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valley formerly held by the Calchaquis. This territory, which is about two hundred leagues in extent, they at present occupy. But from what region their ancestors came there is no room for conjecture. Ychamenraikia, chief cacique of the Abipones in the town of St. Jeronymo, told us, that, after crossing the vast waters, they were carried hither on an ass, and this he declared he had heard from ancient men. I have often thought that the Americans originally came, step by step, from the most northern parts of Europe, which are perhaps joined to America, or separated only by a narrow frith. We have observed some resemblance in the manners and customs of the Abipones to the Laplanders, and people of Nova Zembla, and we always noticed in these savages a magnetical propensity to the north, as if they inclined towards their native soil; for when irritated by any untoward event, they cried in a threatening tone—*Mahaik quer ereëgem*, I will go to the north; though this threat meant that they would return to the northern parts of Paraguay, where their savage compatriots live at this day, free from the yoke of the Spaniards, and from Christian discipline.

But if the Americans sprung from the north of Europe, why are all the Indians of both Americas destitute of beard, in which the northern Eu-

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304 pricked in like manner. Meantime she is shut
88 up for several days in her father's tent, and
wrapped in a hide that she may receive no injury
[784] from the cold air. Carefully abstaining from
[262] meat, fishes, and some other sorts of food, she
feeds upon nothing but a little fruit which grows
upon brambles, and, though frequently known to
produce ague, conduces much towards cooling
the blood.

The long fast, together with the daily effusion of blood, renders the young girls extremely pale. The chin is not dotted like the other parts, but pierced with one stroke of the thorn in straight lines, upon which musical characters might be written. All thorns seem to have a poisonous quality, and consequently, from being scratched with them, the eyes, cheeks, and lips are horridly swelled, and imbibe a deep black from the ashes placed on the wounded skin; so that a girl, upon leaving the house of that barbarous old woman, looks like a Stygian fury, and forces you involuntarily to exclaim, *Oh! quantum Niobe Niobe distabat ab illâ!* The savage parents
[152 themselves are sometimes moved to pity at the
183] sight of her, but never dream of abolishing this
cruel custom; for they think their daughters are
ornamented by being thus mangled, and at the
same time instructed and prepared to bear the
304 pains of parturition in future. Though I de-

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other natives. Owing to the more healthy temperature of their blood and humours, it does not cause either so much, or such noxious matter in them as it does in others. Of the smallpox I shall discourse more fully hereafter. They live and enjoy their health many years after they have been wounded with leaden bullets without ever suffering them to be extracted: as a proof of their strength they often showed us a bullet sticking, without injury, in their arm or foot, and offered it us to handle. It is still more remarkable that a musket ball seldom proves fatal to the Abipones, unless it strike the heart or the head: their Cacique, the renowned Kaapetraikin, received a ball of this kind into his forehead without any dangerous consequences. Considering these things I often wondered why the savages dreaded firearms so much, since they very rarely proved fatal to them. But as children are afraid of ignes fatui, though harmless; in like manner the Indians fear the report more than the ball, which they so often find to miss of its aim, and prove formidable to the air alone. These instances will, if I mistake not, do something towards convincing Europeans of the strength of the Abipones. Neither shall I ever be a convert to the opinion that the Americans are possessed of a duller and less acute sense of

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847 of the infanticide mothers. We, who have grown old amongst the Abipones, should pronounce her a singularly good woman who brings up two or three sons. But the whole Abiponian nation contains so few such mothers, that their names might all be inscribed on a ring. I have known some who killed all the children they bore, no one either preventing or avenging these murders. Such is the impunity with which crimes are committed when they become common, as if custom could excuse their impiety. The mothers bewail their children, who 152 855 die of a disease, with sincere tears; yet they dash their new-born babes against the ground, or destroy them in some other way, with calm countenances. Europeans will scarce believe that such affection for their dead children can co-exist with such cruelty towards them while they are alive, but to us it is certain and indubitable. 177 797 847 After our instructions, however, had engrafted a reverence for the divine law in the minds of the Abipones, the barbarity of the mothers gradually disappeared, and husbands, with joyful eyes, beheld their hands no longer stained with the blood of their offspring, but their arms laden with those dear pledges. These are the fruits and the triumphs of religion, which fills not only Heaven but earth with inhabitants. When polygamy and di-

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man's bed, and consult their own safety by flight. I should wrong the Abipones were I to say that they imitate them in these particulars. They do indeed turn their backs on the spot where the pestilence prevails, and crowd to their lurking-places in the woods; but on these occasions, they travel straight onwards, as usual, nor ever neglect their sick friends and relations, studiously performing the duties of humanity. Their endurance of pain and inconvenience at such times is likewise deserving of commendation. Even whilst the disorder rages with malignant heats I never heard them womanishly crying or complaining. They account the least groan a dishonour, and, to maintain the character for fortitude, endeavour to endure the bitterness of disease in silence.

I generally found this disorder most fatal to persons of a melancholy, choleric habit, or of advanced age, and to women in a state of pregnancy. To those upon whom, after a feverish heat, the small-pox slowly broke out, in whom it was blackish, thick, depressed, and spotted in the middle, or mixed with red and confluent, I presaged great danger and speedy death; —a prediction generally verified by the event. When the small-pox and swelling quickly disappear, all hope of the patient's recovery disappears likewise. I generally observed that per-

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does' skins, which makes the most ridiculous noise you can conceive. To every three or four gourds one of these drums answers. But what offends the ear most is the shouting of the mourners. They modulate their voices, like singers, and make trills and quavers mingled with groans. After chaunting some mournful staves in this manner they all cease at intervals, and, changing their voices from the highest to the lowest key, suddenly utter a very shrill hissing. You would swear that a knife had been laid to their throats. By this sudden howl they signify that they are seized with rage, uttering all sorts of imprecations on the author of the death, whoever he be. Sometimes, intermitting this chaunt, they recite a few verses in a declamatory tone, in which they extol the good qualities and deeds of the deceased, and in a querulous voice endeavour to excite the compassion and vengeance of the survivors. At other times they mingle tears with their wailings, tears extorted not by grief, but by habit, or, perhaps, by exhaustion. Most of them carry about some little gift or remembrance of the deceased, as emu feathers, glass-beads, a knife, or a dagger. I will now describe their method of lamenting by night.

About evening, all the women that are invited

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THE SACRED ANNIVERSARIES TO
the memory of their ancestors are religiously 462
celebrated with the same rites and ceremonies. 769
Should the memory of her dead mother enter a woman's mind, she immediately loosens her hair, seizes a gourd, paces up and down the street with some women whom she calls to partake in her mourning, and fills the air with lamentation. Few nights pass that you do not hear women mourning. This they do upon their feet, with their bodies turned towards the spot where the deceased is buried, always accompanying their lamentations with the sound of gourds. Women find weeping easier than [18]
silence, and this is the reason why the nights 152]
are so seldom passed in quietness. The vociferation, however, always grows more violent as the day approaches; for when one begins to lament another follows her example, then a third comes, and then a fourth, till, by daybreak, the number of mourners seems greater than that of sleepers. The men meantime are by no means idle. The grief which the women 628
express with tears and shrieks, they testify by 721
shedding the blood of enemies or their own. 765
The nearest of kin to the deceased immediately assembles all the fellow-soldiers he can raise, and leads them against the foreign foes by whose hands his relation perished. It is

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ness. But as the morning or evening have generally been chosen for committing slaughters, the Spaniards began to account those times dangerous, and by vigilant care to defeat the machinations of the savages. Perceiving which, the Abipones thought proper to depart from their usual custom, and often fell upon us at noon, when we were suspecting nothing of the matter. The Mocobios and Tobas followed their example, so that, in the Abiponian colonies, we could reckon no part of the day secure from hostile designs. They scarcely ever venture to make an attack at night, however, for in dark places they fear that some person may be concealed to kill them. Entering my apartment to pay me a friendly visit, when it happened to be destitute of light, they were immediately alarmed, and fearfully exclaimed, *Kemen nenegin grecrigi!* How black your house is! But they are not afraid of the dark in the open plain, when they want to drive away horses, watch, explore the country, or do any thing else there. It is peculiar to the Guaycurus to break into the colonies and commit their ravages by night; they secretly send forward some of their people to pluck up the stakes fixed in the ground for the security of the place, that the rest of the company may obtain access while the inhabitants are fast asleep, and dream-